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FIRST GROUP OF DARDS, ETC., TAKEN IN 1866.

CHULÂM MUHAMMAD, OF GILGIT (A SHIAH MUHAMMADAN).

GHAZAN SHÂH AND PEHRU, BOTH OF CHILÂS (SUNNI MUHAMMADANS).

WIRA BEG, OF ASTOR (SUNNI).

ILCHI, FROM SKARDO (LITTLE TIBET) (SHIAH).

MALAK AND RAHMU, (KALÂSHA AND BASHGALI KAFIRS) (RESIDENTS OF CHITRÂL).

[facing p. 1]

CA/DARD/AVA 1866 (1866-68) 1866 L-8

L: Letter L-8 (1865-66) 1867 A V3 Dard A V3

NOTE.—The Kirghiz are described by the Chilâsis as having flat faces and small noses and are supposed to be very white and beautiful, to be Nomads and to feed on milk, butter and mutton.

The Chilâsis call the people between Hunza and the Pamîr [our Pamir] on the Yarkand road = Gójál.

There are also other Gojáls under a Raja of Gojál on the Badakhshán road.

The Chilâsis call the Siah Pôsh Káfirs = Bashgali (Bashgal is the name of the country inhabited by this people who enjoy the very worst reputation for cruelty). They are supposed to kill every traveller that comes within their reach and to cut his nose or ear off as a trophy.*

The Chilâsis were originally four tribes; viz.:

The Bagoté of Buner.
The Kané of Takk.
The Boté of the Chilâs fort.
The Matshuké of the Matshuké fort.

The Boté and the Matshuké fought. The latter were defeated, and are said to have fled into Astor and Little Tibet territory.

A Foreigner is called "ósho."

Fellow-countrymen are called "malíki."

The stature of the Dards is generally slender and wiry and well suited to the life of a mountaineer. They are now gradually adopting Indian clothes, and whilst this will displace their own rather picturesque dress and strong, though rough, indigenous manufacture, it may also render them less manly. They are fairer than the people of the plains (the women of Yasin being particularly beautiful and almost reminding one of European women), but on the frontier they are rather mixed—the Chilâsis with the

* The two Kafirs in my service in 1866, one of whom was a Bashgali, seemed inoffensive young men. They admitted drinking a portion of the blood of a killed enemy or eating a bit of his heart; but I fancy this practice proceeds more from bravado than appetite. In "Davies' Trade Report" I find the following Note to Appendix XXX., page CCCLXIII. "The ruler of Chitrál is in the habit of enslaving all persons from the villages of Kalásh, Dangini and Bashgúrah, idolaters living in the Chitrál territory."

142, 144 Kaghanis and Amlokis—the Amlokis and Gilgitis with the Tibetans, and the Gurésis with the Tibetans on the one hand and the Kashmiris on the other. The consequence is that their sharp and comparatively clear complexions (when it is not under a crust of dirt) approaches, in some Districts, a Tatar or Moghal appearance. Again, the Nagyris are shorter than the people of Hunza to whom I have already referred. Just before I reached the Gilgit fort, I met a Nagyri, whose yellow moustache and general appearance almost made me believe that I had come across a Russian in disguise. I have little hesitation in stating that the pure Shin looks more like a European than any high-caste Brahmin of India. Measurements were taken by Dr. Neil of the Lahore Medical College, but have, unfortunately, been lost, of the two Shins who accompanied me to the Panjab, where they stayed in my house for a few months, together with other representatives of the various 144 races whom I had brought down with me.* The prevalence of caste among the Shins also deserves attention. We have not the Muhammadan Sayad, Sheykh, Moghal, and Pathan (which, no doubt, will be substituted in future for the existing caste designations), nor the Kashmiri Muhammadan equivalents of what are generally more names for occupations. The following List of Dard Castes may be quoted appropriately from Part II. of my "Dardistan":—

II. CASTES.

"Raja (highest on account of position).

"Wazir (of Sulik race, and also the official caste of 'Rimo').

"SHIN the highest caste; the Shina people of pure origin, whether they be Astóris, Gilgitis, Chilisis, etc., etc.*

They say that it is the same race as the 'Mogouls' of India. Probably this name only suggested itself to them when coming in contact with Mussulmans from Kashmir or

* Both my Gilgiti followers, Ghulam Muhammad, and the Astóri musician, Mirza Khan, claimed to be pure Shins. The former returned to my service some years afterwards and was rewarded together with other Dards. (See Appendix V.)

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B
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[facing p. 76]

b Leitner L-8 (1888-92) 18881 AVS Dard AVS

Chitral

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H. H. Mehtar Nizam-ul-Mulk and his Late Vakil Council.

[cf. note, p. 143, category IIc -- Analyst]

[facing p. 142]

B 142 291
D 142 291
[241]
1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3 Burusho AV7

ETHNOLOGICAL.

(See also Drawing 1 of Appendix IV.)

A Gabriáli Student and Two Messengers (a Chitráli and a Yasini), from a Brother of the late Mihtar Aman-ul-Mulk, Ruler of Chitrál.

ANTHROPOLOGICAL.

Giloiti (Ghulám Muhammad). Nagyri (Khudáyán). Hunza Man (Mátavalli).

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3
Burusho AV 7

V.—ANTHROPOLOGICAL OBSERVATIONS ON DARDS AND KAFIRS IN DR. LEITNER'S SERVICE.

(*Measurements in Centimetres.*)

000

1. ABDUL GHAFÛR, KAFIR OF KAMÔZ, *about 24 or 25 years of age.*

Height, 168·5; hair, black; eyes, hazel; colour of face, ruddy; colour of body, very light brown; narrow forehead; high instep; big boned; length round the forehead, biggest circumference of head, 53·75; protruding and big ears; square face; long nose, slightly aquiline; good regular teeth; small beard; slight moustache and eyebrows; distance between eyebrows, ordinary; good chest; fine hand; well-made nails. Weight, 10 st. 2¾ lbs.

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2. KHUDAYÁR, YASHKUN NÁGYRI; *age* 24.*

Height, 182; colour of body, light yellow brown; round the head, 52·5; teeth, good, regular; nose, very slightly aquiline; little growth on upper lip; none on cheeks; long, straight, coarse black hair; eyes, hazel; ears, not so protruding; better-proportioned forehead; small hand; good instep; foot bigger, in proportion, than hand (not so good as other's hand); 80 pulse. Weight, 9 st. 10 lbs.

3. IBRAHÎM, RÔNO, NAGYRI; *age* 34.

Height, 162·3; round the head, 56·5; eyes, dark brown; big hands and feet; instep, good; colour, brown; good muscular foot; strong arms; hair, black; plentiful growth on upper lip; nose, aquiline; broad nostrils; full lips. Weight, 10 st. 12 lbs. (No. 10 on Drawing 1 of Appendix IV.)

4. MATAVALLI, YASHKUN OF HUNZA; *age* 30.*

Height, 164·0; very hairy, including hands; round the head, 54·0; head, pyramidal pointed; sinister countenance; very big hands and feet; thin lips; great moustache, coarser hair; more flat-soled than rest. Weight, 9 st. 8½ lbs. (*Full details in "Comparative Table."*)

5. SULTAN ALI, YASHKUN OF NAGYR; *age* 35.

Height, 165·25; round the head, 53·75; square head; retroussé, small nose; small mouth; red beard, plentiful; black hair; brown eyes; very big hands and feet, also instep. Weight, 9 st. 12 lbs. (No. 11 on Drawing 1 of Appendix IV.)

6. KHUDÂDAD OF NAGYR; *age* 30.

Height, 163·3; round the head, 54·4; stupid expression; big chest; ordinary hands and feet; low forehead; rising head; very muscular; eyes, brown; complexion, brown; thickish nose; very narrow forehead; underhung jaw; lots of hair. Weight, 9 st. 12 lbs. (No. 3 on Drawing 1 of Appendix IV.)

7. HATÁMU OF NAGYR; *age* 16.

Height, 162·1; round the head, 54·4 (broad head); low Grecian forehead; small nose; eyes, dark brown; light brown complexion; small hands and feet; regular, white teeth. Weight, 7 st. 13 lbs. (No. 4 of above Drawing.)

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8. GHULAM MUHAMMAD, SHÎN OF GILGIT; *age* 38.*

Height, 161·9; round the head, 54; beard, prematurely grey; lost second incisor; small hands and feet; fair instep; brown eyes and complexion; nose, straight; ears all right. Weight, 8 st. 5 lbs.

* See also "Comparative Table" at the end of this Appendix, and the "Anthropological Photograph" facing this page. Read also page 1 of Appendix IV. "The Races of the Hindukush," opposite to Drawing 1 of that Appendix, on which look for Nos. 1, 6, and 9.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3
B.M.3.10. AV7

B
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COMPARATIVE TABLE OF ANTHR

(The first five and the last

	A MATAVALLI.*
Date and place of observation	2-6-81 : Simla
Age; sex; profession	32 yrs.; m.; peasant and warri
Caste, tribe, and tongue	Yashkun; Khajuná; Burishl
Religion and birthplace	Shiah; (probably Mulái) Hun
Thin, medium, or stout	medium
Weight‡	9 st. 8½ lb.
Colours § skin, exposed parts	53 (red brown)
Colours § „ covered parts	21 (light red brown)
Colours § hair	48 (black)
Colours § beard	41 (black)
Colours § eyes	3 (light brown)
Hair: straight, wavy, curly, frizzled, or woolly	straight
Beard: thick (abundant), scanty, or none	thick, long and stiff
Skin: smooth, a little, or very hairy	very hairy
Shape of profile of nose (p. 111) No.	2 (nearly quite straight)
Lips: thick, medium, or thin	medium (arched)
„ straight, or turned outwards	straight
Teeth: large, medium, or small	small
„ incisors, straight (vertical), slanting, or very slanting	straight (incisors wide apart)
The set of teeth: very good, good, medium, bad, or very bad	good (but dirty)
Skull Diameters: antero-posterior, maximum	195 millim.
Skull „ „ inial	192 „
Skull „ transverse, maximum	144 „
Skull „ auriculo-vertical (fr. m.)	116 „
Skull Curves: inio-frontal	345 „
Skull „ horizontal	540 „
Skull „ transverse sub-auricular	330 „
Skull facial angle (Camper)	81 „
From point of chin to edge of hair	185 „
„ ophryon to alveolar point	95 „
Breadth between zygomata	139 „
Length of nose	48 „
Breadth of nose	31 „
From ophryon to root of nose	12 „
Width between inner angle of eyes	—
„ „ cheekbones	94 „
Height (standing)	164 centim.
„ (sitting)	126 „
Greatest extension of arms	162 „
„ „ of span	20 „
Total length of foot	25 „
Length of ditto, ante-malleolar	20 „
Forehead	high; slightly receding
Frontal bone (bord sourcillier)	very marked
Intra-ocular distance	scarcely any
Eyebrows	bushy, crossing, forming but one lir
Eyes	straight
Cheeks	little salient
Zygomatic arch	very salient
Chin	oval
Ears	medium, little salient (round, small
Mouth	
Neck	strong
Torso	strong
Extremities	very small

* For additional measurements, see page 2. He is No. 6 of Drawing 1 of Appendix IV.

† I was obliged to get myself measured in order to encourage the Dards and Kafirs to allow themse those of dolichocephalic Matavalli 73·84, mesocephalic Khudáyár 78·7, mesocephalic Ghulám Muhamma may also be compared with Abdul Ghafúr's, 53·7·5; Khudayár's, 52·5; Ibrahim's, 56·5; Matavalli's, 5 details regarding three of them, and adds the measurements of three other Dards (Ghulám, Abdullah, an the amplitude of the frontal region of the Darreyli herdsman, on the drawing opposite to page 76 of the t

‡ There were also weighed the Kamózi Kafir Abdulghafúr, age 23 or 24, weighing 10 st. 2½lb; and

§ The numbers refer to the tables published by Broca, Topinard and Hamy.

[facing p. 198: a]

1: Leitner L-3 (1866-93) 1893? AV8 Dard AV8 Burushó AV7

ANTHROPOLOGICAL OBSERVATIONS ON SOME OF THE DARDS

are described by the French system; the sixth by the German system, put into millimetres and c

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	B KHUDÁYÁR	C GHULAM MUHAMMAD.	D GHULÁM.	
	2-6-81 : Simla	2-6-81 : Simla	—— Simla	
	21 yrs. ; m. ; student	40 yrs. ; m.; agriculturist	18 yrs. ; m.	40
	Yashkun ; Khajuná ; Burishki	Shiná	Shin (Kashmir subject)	Shi
	Shiah ; Nagyr	Shiah ; Gilgit	Sunni ; Gurukót near Astor	Sun
	thin	medium		
	9 st. 10 lb.	8 st. 5 lb.		
	54	38	52	
	47	38	53	
	42	grey	48	
	43	grey	48	
	3	2	1	
	curly	curly	curly	
	scanty	very thick	thick	
	a little hairy	a little hairy	very hairy	
	5	5	5	5
	medium	medium	thin	
	straight	straight	straight	I
	medium	large	small	
	straight	straight	straight	
	very good	good	very good	
	183	186	187	
	180	187	185	
	144	144	144	
	110	123	110	
	315	325	335	
	525	540	540	
	315	320	335	
	182	161	159	
	131	124	125	
	180	174	167	
	16½	16	20	
	26	25	24½	
	21½	19	20	
	high ; slightly retreating	medium ; straight	medium ; straight	
	well developed	much developed	scarcely any	
	deep	very deep	not deep	
	very bushy	arched, bushy, crossed	arched, bushy, crossed	a
	straight	straight	straight	
	little salient	salient	little salient	
	salient	salient	much developed	
	oval	oval	oval	
		medium	small	
	proportioned	proportioned	well proportioned	
	square	proportioned	well made	
	fine	fine	medium	

** Mir Abdullah is No. 7 of Drawing 1, and No. 2 of Drawing 2, of A

lves to be subjected to a process so unintelligible to them. At the same time, their comparison with an European d 77·4, mesocephalic Ghulám 77, the exquisitely dolichocephalic Abdullah 72·53 and dolichocephalic Mir Abdullah 4 ; Sultan Ali's, 53·75 ; Khudádad's and Hatamu's, 54·4 ; and Ghulam Mahammad's, 54 ; which give the circumf) Mir Abdullah), so that in all, including Jamshéd, the measurements of twelve Dards or Kafirs have been preserve ext of this Volume.

the following Nagyris : Ibrahim Khan, 34 years old, 10 st. 12 lb. ; Sultán Ali, 35 years old, 9 st. 12 lb. ; and the bo

The following extra measurements were given :—Height to auricular meatus, 158 ; to acromion,

[Facing p. 198: b]

1: Leitner L-3 (1868-93) 1893? AV3 Dard AV3

S IN DR. LEITNER'S SERVICE. Burushó AV7

centimetres respectively.)

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E ABDULLAH.	F MIR ABDULLAH. **	G † DR. LEITNER.
.. 2-6-81 : Simla ...	... 23-3-86 : Lahore ...	2-6-81 : Simla
) yrs. ; m. ; agriculturist	... 30 yrs. ; m. ; Jurist ...	... 40 yrs.
hin ; (Kashmir subject)	... Dard ; Gabriál ...	
nni ; Gurukôt near Astor	... ... Sunni	
.. ...medium	... . . medium	stout
.. ..	... ...	... 14 st. 4 lb.
.. ... 37	forehead & cheeks, reddish-brown	... 25 (very fair)
.. ... 37	lips, pink ; covered parts, lighter	... 24 (very fair)
.. ... 48	... ... black	... ... fair
.. ... 48	... ... red-brown	fair ; slightly red
.. ... 1	*iris:* dark brown ; *ball:* white, bluish, injected	... 14 (blue)
.. ... curly	... black, short, curly ...	... ... curly
.. very thick ...	straight ; woolly ; brown-reddish	... abundant
.. very hairy ...	hairy on breast, little on arms	... very hairy
5, very high nostrils	... ... convex	 5
.. medium ...	... ... thin, arched	... medium
little turned outward	... ... thin, straight	... thin, straight
.. ... small	... ... small	... medium
.. straight ...	... ... straight	... vertical
.. very bad ...	... transparent, very white ...	... medium
.. ... 193	... ... 191	 201
.. ... 183	... ... 186	 200
.. ... 140	... . 141	 163
.. ... 114	... ... 119	 126
.. ... 345	... ...	 340
.. ... 520	... ... 530	 600
.. ... 320	... ...	 330
.. ... 81	... ...	 73
.. ... 177	... ... 191	 193
.. ... 75	... .	 94
.. ... 132	... ... 136	 133
.. ... 52	... ... 59	 54
.. ... 39	... . 35	 33
.. ... 20	... ...	 16
.. ... 38	... ... 34	 35
.. ... 108	... ...	 103
.. ... 152	... ... 166	 171
.. ... 124	... .	 126
.. ... 165	... ... 165	 182
.. ... 19	... ...	 19
.. ... 23½	... ... 25·½	 27
.. ... 19½	... ...	 22
.. high ; straight ...	high ; breadth of forehead 107	high ; slightly receding
.. scarcely any ...	... ... pronounced	very pronounced
.. not deep ...	... deep ; distance 3·4 ...	... very small
urched, bushy, crossed	... standing far apart, thin ...	... arched
.. straight ...	... ... straight	... straight
.. little salient ...	... ... very salient	... ...salient
.. much developed ...	... ... salient	... not salient
.. ... oval	... ...oval	... square
.. medium flat ...	... long ; height of ear 6·3 ...	... medium
.. ... thick	... length of mouth 5·3 ...	... medium
.. ... strong	... ... proportioned	... strong
.. slim (svelte) ...	... ... proportioned	... vigorous
.. medium ...	... ... small	... medium ‖

ppendix IV. For additional measurements, see page 2.
may have some interest. His brachycephalic Cranial Index 81·44 may be compared with, 73·82, which give an average of 75·55. The European's circumference of head, 60 centimetres, rence of the heads of the eight Dards and Kafirs on the first page. This Table supplies further l. Those taken by Dr. Neill have been lost. Notice also the fine formation of the head and

) Hatamu, 16 years old, and weighing 7st. 13lb.
142 ; to epicondyle, 106 ; styloid apophysis of the radius, 82 ; to the end of middle finger, 64.

[facing p. 198: c]

~~19: Biddulph G-3 (1873-1878) 1880 AUL-Afghanistan-AUL~~
4
AV3 Dard AV3
Pakistan

languages, who differ considerably amongst themselves. As, however, there is no one name which will properly apply to the peoples and countries in question, it will be perhaps convenient to retain the names of Dard and Dardistan when speaking collectively of the tribes in question and the countries they inhabit. 101

The first 50 miles of the Kohistan of the Indus Valley is inhabited by tribes of cognate race, who still speak a variety of dialects and languages. Their distribution seems to show that they represent tribes who formerly lived apart, but have been forced by circumstances into contiguity. In addition to their own languages, Pushtoo is universally spoken, and they present the appearance of a decadent race in process of absorption by one of greater vigour. The country is somewhat poorer and less fertile than that already described. Long intervals of barren sand intervene between the patches of cultivation, the villages are smaller, much cultivable land lies idle, and all agriculture is of a slovenly description. The men are small and clean-limbed, with dark complexions, quick eyes and sharp features. Women are not secluded from the public gaze. Men shave their heads in a manner more suggestive of Hindoos, and many strange customs still linger amongst them, showing that Mahommedan fanaticism is not incompatible with ignorance of the Koran. In some of the more inaccessible villages idolatry can hardly yet be said to be extinct. Instead of the loose ample garments of the Pathan, the men wear tight-fitting clothes, like the natives of Hindustan. 197 563 134 311 142 562 302 771 291

Some 15 miles above the mouth of the Kanra-Ghorbund Valley, on the right bank of the Indus, is the extensive but thinly-populated valley of Doobeyr, which extends nearly due north for a distance of about 40 miles. Five miles from the Indus the village of Ranooliyah, 200 houses, is reached; above this the habitations are scattered broadcast over the whole valley, instead of being collected into villages. The only village of any size is Jarg, 100 houses, 6 miles above Ranooliyah. From the head of the valley a road leads into the Swat Valley near Payeteh, and another into Kandia. The valley can furnish about 1,500 fighting men, and the ground, where cultivable, is said to yield excellent crops. 361 162

On the opposite bank of the Indus and above the mouth of the Doobeyr Valley are the neighbouring and rival communities of Koli and Palus, which are often spoken of as forming a single tribe. They were formerly close allies, but a feud, arising out of a dispute concerning some land to which 628

2 [i.e. the country of the Pathans - Analyst]

~~30~~ Biddulph G-3 (1879-1878) 1880 ~~AV3 Afghanistan AV3~~
4: AV3 Dard AV3
Burusho AV7

are found. The Wuzeers are generally, though not always, chosen from among the Rono families. They exist in small numbers in Nager, Gilgit, and Ponyal, gradually increasing in numbers as one travels westward through Yassin, Mastooch, and Chitral, in which places there are said to be altogether over 300 families. In Nager and Yassin they call themselves Hara and Haraiyo,[1] and in Chitral Zundra, but they claim to be all of the same stock. Some exist in Wakhan and Sirikol, where they are called Khaibar-khatar; and in Shighnan, where they are called Gaibalik-khatar. Wherever they exist they are held in great respect. They have two principal traditions concerning their origin, both of which may contain a germ of truth. One is that they are descended from three brothers, Zoon, Rono, and Harai, the sons of a certain Soomalik who ruled in Mastooch before the establishment of the Shahreis line. The other is that they are of Arab blood, and descended from Mahommed Hanifa, the son of Ali, the Prophet's son-in-law. Their small numbers, general distribution, and the universal estimation in which they are held, are evidence in favour of the first assertion, and it is possible that they may be descended from Arabs who settled in the upper part of the Chitral Valley at the time of the Arab conquest of Badakhshan, at the end of the seventh century. A claim to Arab descent is, however, very common among many sections of the inhabitants of these valleys, but it seems to rest on no real foundation. According to another version they came originally from Rajauri, near Poonch, and are descended from three brothers, Sirung, Sooroong, and Kunger Pùtool.

In appearance they are generally taller than the other inhabitants of the country, with rather high cheek bones, oval faces not thickly bearded, and fairly developed features. Some of them resemble in feature high-class Rajpoots. The esteem in which they are held is proved by the fact that they are able to give their daughters in marriage to the ruling families, and children born of such marriages are qualified to succeed to all the honours of the father's family, and intermarry with other ruling families. They also give daughters in marriage to Syuds, of whom there are a few scattered about the country, but not to the inferior castes. They, however, take daughters in marriage from both Shins and Yeshkuns. Children born of these unions rank as Ronos, and, if daughters, can, as above stated, intermarry with ruling families. The Zundrè of Chitral do not refuse their daughters to the Afghans of Dir. Excep-

[Members of the Rono caste -- Analyst]

[1] This name recalls the Haroyu of the Zendavesta.

Biddulph G-3 (1873-1878) 1880 AVJ Dard AVJ

582 tional cases exist of Rono women being given to Shins and Yeshkuns when through immoral behaviour they cannot procure husbands of their own class. Rulers of Dard states give their daughters born of slaves or concubines to Ronos, but not those born of lawful wives.

564 Next to the Ronos, in order of consideration, come the
162 Shins, who do not form the majority of the population any-
174 where except in Gor, Chilas, Tangir, the Indus Valley below Sazin, and the upper part of the Gilgit Valley above Ponyal, and are not found at all in the higher and less fertile parts, till one gets further up the Indus Valley beyond Haramosh. Although numerically inferior, they have established their language to the exclusion of others wherever they have penetrated, and there can be little doubt that they represent an alien race who at some time established themselves in the
[197] country by conquest. Amongst the many dialects of Shina now spoken, that of Gilgit, which was the seat of Shin rule, is still considered the most refined, but it is much mixed with Boorishki, and of late with Cashmeri owing to an immigration of Cashmeris which took place about a hundred years ago, at the same time as the formation of the Cashmeri colony in the Hodar Valley.

582 Shins give their daughters to Ronos and Syuds, but cannot marry the daughters of Ronos or Syuds in return. In the same way they marry Yeshkun women, but do not give their daughters to Yeshkuns in return. In the lower part of the Indus Valley they give daughters to the Neemchas.
142 Owing to this system of mixed marriages they are, as Mr. Drew has pointed out, very far from being a pure race, and it is difficult to fix on any typical personal characteristics. The Shins of the Indus Valley below Sazin are small clean-limbed men, with dark complexion and eyes, and sharp features, of a type not uncommon in North-Western India. Above Sazin and about Gilgit they are of somewhat lighter complexion, but they do not show any marked type of feature.

[162] There is a rare type, which I have only noticed among Shins, which may be characteristic of the race. These are small slight men, with thin sharp features, prominent noses and narrow chins. Mr. Drew also notices this type as prevailing in the side valleys of the Indus near Rondu and Iskardo. I am inclined to think, however, that the true Shin type is only to be found in the Indus Valley below Sazin, and that this small narrow-chinned race are merely a deteriorated type produced by long intermarriage within narrow limits.

~~121 Biddulph G-3 (1873-1878) 1880 AU1 Afghanistan AU1~~
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AV3 Dard AV3
Burusho AV7

D
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[174]

by them, not a single fowl is to be seen. These peculiarities are strictly confined to the Shin caste, and, together with other customs which will come under notice presently, afford good grounds for supposing that they were a race of Hindoos who came from the south, and, pressing up the Indus Valley, established a Hindoo state in these remote regions under the crest of the Hindoo Koosh.

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D
564
162
197

The next in order and the most numerous caste are the Yeshkuns, who form the entire population of Hunza, Nager, and Ponyal, and nearly all the population of Yassin, besides being numerically superior in Gilgit, Sai, Darel, and Astor. In Hunza and Nager they do not call themselves Yeshkun, but Boorish; and in Yassin, Woorshik and Boorisho. The language spoken, in slightly varying dialects, in these three states is known as Boorishki, Boorishaski, or Woorishki. The term "Khajoona," applied by the Gilgitis to the language as spoken in Nager, is never used in that country, and the old name also lingers in Yassin, which is still known as Woorshigoom. This language, of which an account is given in Appendix A, differs markedly from all languages in the neighbouring valleys. It has, I believe, been pronounced on good authority to belong to the Turanian family of languages.

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D
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In the colder climate of Hunza and Yassin, the people of this caste have ruddy complexions, and fair and even red hair is not uncommon. The Boorish of Nager show a somewhat different type. Many of them are short, thick-set men, with prominent cheek-bones, thick features, and thin beards. These characteristics, joined to their unwarlike nature, are probably due to an infusion of Tartar blood from Iskardo, gained during the time that Nager was subject to the Makpon ruler of Iskardo. If the Boorish are originally of Turanian origin, they have received at some time so large an infusion of Aryan blood as to have almost entirely swamped their original characteristics. Mr. Drew points out that the restrictions on their intermarriage with the Shins makes them the purer race of the two, and though these restrictions are not always closely observed, the Yeshkuns of Hunza and Nager would have little opportunity for profiting by their non-observance, so that their dash of Aryan blood must have been obtained before the appearance of the Shins. There does not appear to be any good foundation for Dr. Leitner's suggestion that the Yeshkuns are probably the product of intermarriage between the Shins and some aboriginal race.

Considerable rivalry exists between the Shins and Yeshkuns,

181 Biddulph G-3 (1873-1878) 1880 ~~AGI Afghanistan AUI~~
4
AV3 Dard AV3
Burusho AV7

Considerable rivalry exists between Shins and Yeshkuns even in villages where they have lived side by side for generations. D 578 B 578

Living among them, in varying numbers, are Syuds, Krammins, Doms, Shotos, and Goojurs. All of these occupy an inferior position except the Syuds, who relate that they first settled in the country in the time of Tamerlane. They are treated with the highest respect, and receive in marriage daughters from the ruling families, but without reciprocity, for a Syud's daughter is given only to a Syud. There are none in Hunza, but elsewhere they are scattered through the country in small numbers. There is seldom more than one Syud's house in each village. D 564 B 564

The Krammins, who are millers and potters, are most numerous in Darel, and do not exist in Hunza or Nager. They do not intermarry with any other caste. Their name is probably derived from the Persian *kamin*, "mean," though Mr. Shaw, in his paper on "Stray Aryans in Thibet," suggests that the name is derived from *krum*, "work."

The Doms, who are musicians, blacksmiths, and leather-workers, are most numerous in Yassin, Nager, and Chilas, in which latter place they form a sixth of the population.

In Nager there is a caste called Shoto, which exists nowhere else; they work in leather, and rank below the Doms, who take daughters from them without giving in return.

Like the low caste of men of India, the men belonging to these inferior castes are of very dark complexion, coarse features, and inferior physique. Mr. Drew regards them as akin to the low castes of the Punjab, and accounts for their presence in these countries by suggesting that they are remnants of a pre-Aryan aboriginal race, who represent the earliest inhabitants of these valleys. I am more inclined to think that, like the Shins, they have come from the south to settle in these valleys. It is possible that they accompanied the Shins, or they may have followed them, gradually spreading under the protection of the Shin rule. Their status is only consistent with the existence of the Hindoo religion, which I believe to have been introduced by the Shins, and it is worthy of notice that they are not found in the upper part of the Chitral Valley. D 142 174 B 142 174

In Gilgit itself there are a great number of Cashmeris, or, as they are called, Kashiroos, whose forefathers settled in the place in the time of Ahmed Shah Abdali, about 1760 A.D. They now form the largest section of the population, and the shrewdness which forms so distinctive a part of the D 162

Biddulph G-3 (1873-1878) 1880 AU1 Afghanistan AU1
4 Av3 Dard Av3
Chitral

Indus Valley, but their language differs a good deal. The Chitralis always speak of them as a bald race, and the few individuals I have seen had very scanty beards. The splendid flowing locks of the Kho would make them term bald any race less liberally endowed by nature than themselves. They are no doubt the Gebrek of Baber's Memoirs. Their language seems to link them with the Bushgalis on one side, and the tribes at the head of the Swat and Panjkorah Valleys on the other; but further examination may show that they have only borrowed words from their neighbours' languages. Several small valleys on the western side below Birkot are inhabited by Siah Posh of the Bushgali tribe, who retain their own religion and customs, though they have long been subject to Chitral. These broken tribes all belong to the "Fakir Mushkin" class. In Bailam, or, as they style it, Bargam, are a few Afghan families.

The origin of many of these tribes can be at present only a matter of conjecture, but it can hardly be doubted that this mixture of broken fragments could only have been produced by pressure from the south. The frequent occurrence of the names of Shoghoor, Shoogram, and Shogot, seems to point to the prevalence once of Shivaism, but there are no relics of ancient customs still existing to bear out the presumption that it was practised by any of the tribes now to be found in the valley. A tradition exists that the valley about Mastooch was at one time ruled over by Dangariks, who most probably were Shins from the Gilgit Valley, but there is nothing to show what religion was professed by the Kho before they embraced Islam.

As in the valleys to the eastward, manufactures are less esteemed than agriculture. In the valley below Chitral, scattered among the villages, a number of the meaner castes are found, as in the Gilgit and Indus Valleys. They are called *Ustâds*, "artificers," and are divided into *Dertoché*, "carpenters," *Dergeré*, "wooden bowl makers," *Koolalé*, "potters," *Doms*, "musicians," and *Mochis*, "blacksmiths." The two latter only intermarry among themselves, and are looked down upon by all other castes and classes. The other three castes intermarry without restriction among themselves, and occasionally give daughters to the Fakir Mushkins, who are all agriculturists. No Ustâds are found in Kashkar Bala or in Ludkho. The ruling class recognise certain restrictions on intermarriages among themselves. The Shah Sangallié marry amongst themselves, and take daughters from the

Biddulph G-3 (1873-1878) 1880 ~~AUL Afghanistan AUL~~
4 AV3 Dard AV3
Burush. AV7

CHAPTER VII.

HABITS AND CUSTOMS.

D 178 771 NOTWITHSTANDING original tribal differences, the Shin rule in Gilgit and the surrounding valleys practically welded both conquerors and conquered into one people, distinguished only by caste divisions; and, though Mahommedanism has in some instances modified and in others abolished old customs, many of great interest still remain. Many of these, though originally [illegible] now lost all connection with them in the minds of those who still practise them. It is difficult, almost impossible, now to distinguish between those which were introduced by the Shins, and those which were adopted by them from the original inhabitants; but fairly correct conjectures concerning the origin of some of them may be formed. Hunza is the B [179] country least affected by external influences, and in which the [171] laxest form of Mahommedanism now exists, but there is scarcely any custom or observance maintained there which has not its counterpart still existing, or which till lately existed in the neighbouring valleys. In Chitral and some of the valleys to the westward, many customs seem to have partly disappeared. This may, not improbably, be due to the inhabitants having been earlier converts to Islam, or more exposed to external influences. In the valleys to the southward, like Chilas and Darel, the want of a single ruler and the stricter tenets of Soonnee Mahommedanism have contributed to cause many old customs and festivals to fall into disuse. In spite, however, of local differences, enough remains to show that a strong bond of kinship exists between all the Dard and Ghalchah tribes.

D In appearance the men are light, active figures, averaging ● 142 from 5 feet 5 inches to 5 feet 8 inches in height. Though well 147 made, they are not, as a rule, remarkable for muscular development, presenting in this respect a marked contrast to the Tartar races. Notwithstanding their hardy, simple lives, they seem unequal to any prolonged physical effort. In travelling and shooting I have constantly found them knock up before

25; Biddulph G-3 (1873-1878) 1880 AUS-Afghanistan AUS
4 AV3 Dard AV3
Burushe AV7

natives of other parts. Their constitutions also seem to want stamina, and they succumb easily to disease or change of climate. This want of physical energy and enterprise is most strongly marked in the Shin caste. They consider husbandry the only honourable employment for men, and so averse are they to labour, that the poorest of them employ Baltis in their agriculture, which is of a rude and slovenly kind. Numbers of Baltis come yearly into the Gilgit district to serve for hire; they receive 6 lbs. of grain for a day's labour.

In disposition they are tractable, good-tempered, fond of rejoicing and merry-making, neither cruel nor quarrelsome, and they submit readily to constituted authority. The worst [illegible] mere are distinctly attributable to the Ashimadek class of Yassin and Chitral, who compare unfavourably with the older tribes in this respect. In all the accounts of the Kunjooti depredations on caravans, and of wars in which the people of Hunza and Nager were concerned, there are no records of wanton cruelty or of the exercise of torture. The women are pleasing-looking when young, but are not particularly handsome. Exception must be made in favour of the Khos of the "Fakir Mushkin" class in Chitral, who show certain physical peculiarities not shared by the other Dard tribes. In person they are Indo-Aryans of a high type, not unlike the Shins of the Indus Valley about Koli, but more handsome, with oval faces and finely-cut features, which would compare favourably with the highest types of beauty in Europe. The most striking feature about them, and one which distinguishes them from all other Dard tribes, is their large and beautiful eyes, which remind one of English gypsies, with whom they share the reputation of being expert thieves. They have also unusually fine hair, of which they are very proud. The women of Chitral were formerly sought out for their beauty in the slave markets of Cabul, Peshawur, and Badakhshan. The fairest complexions are to be seen among the Boorish of Hunza and Yassin, where individuals may be found who would pass for Europeans. Among them red hair is not uncommon.

In dress there is little variety. The loose woollen robe described by Mr. Drew is worn also in Sirikol, Wakhan, Zebak, Chitral, Yassin, Hunza, Nager, and the Yaghestan Valleys. Those who can afford it substitute in summer a cotton robe of the same cut, with quilted edges, worked round the neck

D 142 147
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D 291
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2 Drew G-3 (1862-1872) 1874 AVI Kashmir
Dard AV3

a native of Sháts, there are in this many exaggerations and inaccuracies—so many, indeed, are they, and so difficult is it to wash free from them the grains of truth that are mixed up, so confused is the whole tale, that the account is of but little value. The 'Rough Chronological Sketch' given in Part III., p. 81, is of more accuracy. Dr. Leitner himself would be ready to admit that such a history, derived as it must be from the mouths of a few, who could not have been eye-witnesses of most that they told, must be but approximately true. In the next chapter of this book will be given the version of the history (from information obtained in much the same way) which I ... be nearest the truth. I was careful to get accounts from both sides whenever it was practicable, and I believe that as much as I have ventured to put down is not far from right.

Mr. Hayward, who travelled farther into Dárdistán than either Dr. Leitner or myself, made a map of the Gilgit River basin, which is a great addition to our knowledge; this, with other geographical information of much value derived from his personal observation, is to be found in the Proceedings of the Royal Geographical Society for 1870. Mr. Hayward's view of the later history of Gilgit and Yásin, and of the political situation, as expressed in a letter to the 'Pioneer' newspaper, which is reproduced in Dr. Leitner's Appendix, is so evidently coloured by the source from which it came—the mouth of Mir Walí, the man who afterwards treacherously murdered Hayward, but who at first made him, for his own purposes, his friend—that one cannot take it as a sober statement of facts.

I must now pass on to tell what I myself have observed of these Dárds; Dr. Leitner's account and mine will, I think, often be found to supplement each other, and on the subject of ethnology only to differ in minor respects.

GENERAL DESCRIPTION OF THE DARDS.

Whether we judge from language or from physiognomy, the conclusion is inevitable that the Dárds are an Aryan race.

For physique; they are broad-shouldered, moderately stout-

Le Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3

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DARDS

[Facing p. 424]

1: Drew G-9 (1862-1872) 1878 AV1 Kashmir
Dard AV3

142 built, well-proportioned men. They are active and enduring. They are good as mountaineers, and those who have been used to act as porters are strong and quick in the work; but in some parts they have never been trained to coolie work, and will not undergo it. In face they can in general hardly be called handsome, but still they have a rather good cast of countenance; their hair is usually black, sometimes brown; in complexion they are moderately fair, the shade is sometimes, but not always, light enough for the red to show through it. Their eyes are either brown or hazel. Their voice and manner of speech is somewhat harsh; those who have learned Panjábi have a particularly hard way of speaking that language.

181 The photograph given of a group of Dárds[1] (after Frith) is an admirable representation of some men of the race who live in the neighbourhood of Dráš; those fellows are as hardy and enduring as any men I have ever met with; though living in the most trying circumstances of climate, they are not oppressed or weighed down by them, but keep such a cheerfulness as the inhabitants of the most favoured climes and countries may envy.

The disposition and bearing of the Dárds is independent and bold; they will not endure to be put upon, but stand out for their rights, and stand up against oppression as long as possible. They are by no means soft-hearted; but they are not disobliging when taken in the right way. For intellect, it seems to me that they are, as a race, decidedly clever; if not so ingenious as the Kashmiris, yet they are both clear-headed and quick.

Such qualities as these make them a people that one must sympathise with. A people who are bold and, though not caring much for human life, are not bloodthirsty; a people who will meet one on even terms, without sycophancy or fear on the one hand or impertinent self-assertion on the other; such are not so often met with in the East but what one welcomes and values them.

The women, of the districts I went through, I did not consider pretty; those of Gilgit are better than those of Astor, but few of them could be called good-looking. Yásin, a place I could not visit, has a greater reputation for female beauty.

[1] Cf. category 116, photograph Facing p. 181 of Vol. I.

when the Dards had become Mahommedan, they spread again in this direction, and the newer comers have joined on with, or become next-door neighbours to, the earlier migrants.

The Race Map shows the area of these Buddhist Dards under the same colour as all the rest of that race, while the Faith Map shows it under the same colour as the Ladákhis who are Buddhists. The Language Map shows a division of even this small area, for while in the greater number of villages above enumerated a truly Dárd language is spoken, in the Hárk side-valley the people have lost their original language, and speak only the Tibetan Ladákhi; in the Language Map, therefore, that valley is coloured with the rest of the country where the Tibetan tongue is spoken, while the other villages are classed as Dárd-speaking.[1]

These Buddhist Dards have little or no trace of Tibetan in their face; the two races have not mixed, or not much mixed; their face is Aryan, but not a fine stamp of Aryan; their noses are small, though often slightly hooked, their chin narrow.* In stature they are taller than the average Ladákhi, but they are not such fine men as the Dards of Dras, Astor, or Gilgit. They wear the pigtail as the Ladákhis do, and their dress is the same as theirs, including the dreeping cap figured at p. 285.

They are a dreadfully dirty people, far more so than any other race I have ever met with; their faces are blotched with black dirt, which they never think of removing. As a means of purifying, instead of washing, they burn twigs of juniper, and let the smoke and the scent from it come over them and inside their clothes; they do this before eating, not perhaps generally but on feast-days, and at other times when they think purification to be necessary. Their women, who are not shy of being seen, surpass even the men in dirtiness, and altogether are the most miserable of objects.

I could not hear that there was any distinction of castes among them; indeed what I heard made me think there was not. This

* Among the Mahommedan Dards also, as in the upper part of the Shigar Valley in Baltí, I have found this concave abdomen, low dorsum, form of face. It may after all be due to an admixture of Scythic blood, in this case with the Baltís.

[1] i.e. the Buddhist Dards = Aryans?
(Are aborigines and their mixing?)

In Garvin T-8 (no date) 1964 AVI Kashmir 2005

Dard 443

1875 1879 sent out a strong force under the command of General Devi Singh, who conquered Gilgit; the "enemy fled away before this force and he occupied the district as far as Yasin". In 1885 a punitive expedition to Hunza failed: taking advantage of this the tribes around Gilgit rose; they invested the fort for some time, but reinforcements arrived and they dispersed. After that, though tributary to Kashmir, the chiefs of Hunza and of Nagar gave occasional trouble, once even capturing the frontier fort of Chaprot.

There came the final phase. Under the command of the British Colonel Durand, an expedition was sent out and captured Nilt by assault, then pressed on over the most difficult mountain conditions, glaciers, snow, precipices, against a brave, strong and determined foe. The fanatical determination of this enemy may be judged by the message the defending Wazir of Hunza sent to Colonel Durand, "This fortress of Chalt is more precious to us than the strings of our wives' pyjamas". Yet the British troops under the Colonel, captured the whole country right up to the Pamir and Chinese frontier. This was followed by a handful of troops under Sir George Robertson conquering the Chitral.

1891 1892 The people of Gilgit, Astore and some of the countries beyond are a race with features of the Aryan type, and they claim to be of that stock. The majority of them are medium of height, hardy and strongly built. Again the descendants of the chiefs differ from the others, no doubt because of marriage from time to time with the most beautiful women either captured or made wives in order to ensure peace with a neighbour. These men are tall, many are fair-complexioned, with pale hazel or blue eyes, and they are extremely handsome. The features of the men of Gilgit are usually long and oval, the nose strongly curved, the expression sinister if not fierce; generally they are not as fair as 1891 the men of the Valley of Kashmir. They usually wear dark woollen clothes, with a cap which has been universally adopted by most troops fighting in cold places, being a long woollen bag which is rolled up until it fits over the head, it being possible to unroll it to cover the ears. Of these men Neve says, "They 1911 are as independent and bold men, more straightforward than the 1913 Kashmiris and less bloodthirsty than the Pathan"—the latter

4c Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard Av3
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[illegible], A HIGH BOY FROM ASTOR, WITH HEAD OF A MARKHOR.

[facing p. 64]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral

gather the wild flowers as he passed them, and stick them into his turban. As a race they are slight and wiry; there were only half a dozen tall men in the country, and I never saw a fat one. This is no doubt partly due to the fact that there is no superabundance of food available, but the result is good. The children were really a joy to see; they had bright rosy cheeks and well-shaped faces; and the small girls, who were not kept within doors, were in many cases extremely pretty.

As we neared Chitral we were met by an increasing number of grandees, of regularly increasing rank. Eight miles from Chitral itself my old friend Raja Bahadur Khan, the Mehtar's half-brother, received me. I never understood how he had acquired a Hindu title, but in the Hindu-Kush they are not very particular. Half a mile further on, after passing through the narrowest part of a gorge along a path a foot wide, pegged on to the rock—one of the few places not even a Chitrali would ride over—a mass of armed men met us. One of them presented me from the Mehtar with a horse most gorgeously caparisoned with gold embossed head-stall, high demi-piqué saddle—instrument of torture for an Englishman accustomed to the familiar Whippy—and prettily embroidered and spangled body cloth. Another half mile and the river leaves the gorge, and on the opposite side there is an isolated rocky mound, along the top of which were ranged some two hundred men, who fired a wild *feu de joie* as we passed. A mile or so further we emerged into the plain, and saw the Mehtar sitting surrounded by a brilliant crowd. Dismounting when about one hundred and fifty yards from him, I